

Book Reviews

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A MODERN VIEW OF MYSTICISM.* IV.

THE link between Pure Being and matter is the whole body of the physical law. For the true mystic, what is commonly called the "supernatural" does not exist. As has before been said, he concerns himself little or not at all with matter, unless, indeed, his worldly occupations require it; and in that case, notwithstanding all that has been said and written to the contrary, the true mystic's position with regard to any inquiry into the laws of matter does not differ from that of any other man of science. It differs, however, in his view of what matter is, though in such a way that the man of science cannot easily find fault with his opinion, which, to the ordinary mind, must seem to be a purely metaphysical one.

Locke says somewhere that "if men would tell what ideas they make their words stand for, there could not be half that obscurity or wrangling, in the search or support of truth, that there is." When a man understands thoroughly what he means it must seem to him that another man ought to understand also. It is a singular fact that the passions, when expressed in words, are scarcely

ever misunderstood between one human being and another, whereas it is comparatively seldom that even a simple idea is made by words instantly and perfectly comprehensible to any hearer. Love, hate, anger, envy, jealousy and other states of passion, are not easily mistaken if at all honestly expressed in language. We recognize each instantly and appreciate the "state" if not the degree of its strength. But any one who has been accustomed to teach knows how hard it is to be rightly understood; to convey to a boy's mind, for instance, the precise meaning of a "minus quantity"—an idea certainly far simpler than any of the human passions.

The soul is a law to itself, because, if we can suppose a consciousness altogether detached from matter, we cannot suppose it otherwise than free—though the nature of the freedom must necessarily be good, if it can be said to have a nature at all, seeing that it cannot be a limited, separated portion of Pure Being, but must have all the attributes of all Pure Being, together with all the consciousness which Pure Being has. For any limit by which one finite portion of

Pure Being could be separated and divided away from all other Pure Being implies an obstacle, and, therefore, matter.

Even in what must be considered the common conception of the soul, something like this must be accepted. That is, the soul, regarded as a "disembodied spirit" cannot possibly be supposed to have any limitation of place. For if it is really supposed to be altogether "disembodied," that can only mean that it is altogether freed from matter; and since matter is the only obstacle to the transference of consciousness from one place to another, the soul would not be opposed by it, and would necessarily "be" wherever it thought itself to be, if we suppose it capable of anything like what we mean by "thought."

But what we call thought is not, according to the mystic, a purely spiritual process, by any means. The soul does not need thought, since it is capable of universal consciousness. From the meaning of "thought," the knowledge of facts by memory or by other means must be excluded, and thought must be limited to what we understand by "active thinking"; that is, the state in which the mind is engaged in the attempt to reach a conclusion on the basis of material provided for it by the memory or consciousness. We speak very correctly of "material for thought," meaning such things as are perceived, apprehended or comprehended, and from which we draw conclusions. Thought, therefore, implies a state of incomplete knowledge; for where everything is known by consciousness, there can be no further possible conclusions for which to search.

It follows that the process of thought is a sort of involution of Pure Being with matter, and is altogether a consequence of matter, as the materialists say that it is. We possess material organs necessary to the process, and no such process can take place without them.

According to the mystic there is con-

sciousness in everything, since everything exists only in Pure Being. Every soul, when finally disinvolved from matter, is at once conscious, in all matter whatsoever, as well as in all places where there is supposed not to be matter; but the soul is by no means capable of feeling with matter, because "presence" is not "involution"—any more than the dissolving of sugar in water is in any sense a chemical "combination." The illustration is a plain one, and it will serve. In chemistry one element may pervade another, roughly speaking, and continue to do so indefinitely, without ever "combining." So soon as there is "combination," chemically, there must be "product," instead of "mixture." So, when Pure Being is "involved" with matter, there must be "result." In chemistry, which the mystic regards as a good image, in this case, it is easy to separate mechanically those elements which have not combined in their fixed proportions with one another. But it requires a chemical, and not a merely mechanical process, to separate the component elements of a combination. Water may be converted into steam, mechanically, and many things change and acquire and lose various properties by the action of heat or cold. But high-pressure steam is just the same combination of oxygen and hydrogen as water or ice. By evaporation and mixture with dust water is constantly transferred from one place to another in the form of clouds and rain, but whithersoever it is taken it is water still and always will be, unless a chemical "analysis"—which means a "loosening"—separates the one gas from the other.

Similarly, the mystic asserts that when Pure Being has so combined and become involved with the elements as to produce life in any shape, life itself is a product of which the component parts, Pure Being and matter, cannot be separated, nor analyzed, nor "loosened" one from the other, except by a process of which

chemical analysis is an image, but of which it does not form any part.

Death takes place at the moment when, from chemical causes, the ordinary chemical combinations of matter in the body cease, and a chemical analysis begins. To the mystic it means nothing more, and does not in the slightest degree imply a disinvolution of the Pure Being from the matter.

Chemistry does not know whether, in water, for instance, the same atom of oxygen remains always in contact with the same atoms of hydrogen, or whether there may not be a constant shifting of contact among the atoms, which does not give them any tendency to self-analysis, or separation, on the whole, from the combination in fixed proportions. Roughly, the mystic may fairly say that Pure Being combines in certain high proportions with a lower manifestation of itself, so to say, which we call matter, and that there is a constant shifting of the atoms, as it were, among themselves; that is, that the involved portions of Pure Being which we call souls shift from one body to another in succession, as the one dies and the next comes into life.

Practically, the materialist, I think, looks at life and death in very much the same way. But as he attributes to "Being" nothing more than a conventional and verbal signification, he stops short in his deductions, at that imaginable point which the highest conceivable development of the faculties of observation could not pass, because there would be nothing observable beyond it—and therefore "nothing" in the materialist's meaning.

This is not the place to speak of the phenomena of death, which, of themselves, have little importance for the true mystic, though some of them are curious, and perhaps more easily explained by the mystic's general views of matter, than in any other way.

To return to the question. No one denies that our bodies are undergoing

constant change from birth to death. Yet we all undoubtedly preserve the assurance of a bodily identity, which is utterly unreal and fabulous. It is absurd to say, "This is the hand that did such and such a piece of work, twenty years ago." It is not the same hand and contains no single atom of that hand which was an agent twenty years ago. Every part of it has been consumed again and again since then, by the process of slow combustion which is an essential feature of life. Nobody denies this.

Those who believe in the soul cannot therefore pretend to believe that their souls remain in the same bodies during their lives. The bodies are emphatically and scientifically not the same bodies.

The most that the materialist will allow, perhaps, is that the consciousness of his identity is kept together, so to speak, in connection with a mass of matter which keeps, though only approximately, the same form from year to year, because as one particle of it is taken away another is put into nearly the same place. Even as to form, the body is not outwardly recognizable as belonging to the same identity, at intervals, say, of thirty or forty years after manhood is reached. It is perfectly evident, then, that, whatever happens after death, the transmigration of the soul, if there be a soul, and certainly the transmigration of the personal identity, are facts altogether beyond denial, so long as life subsists. It is a gradual transmigration, which is going on all the time, and so soon as it ceases to be gradual, life ceases.

We may, of course, look at this fact from the converse point of view and speak of a transmigration of the body—which migrates, literally, out of the elements to the identity of a living being, and away from that identity again, back to the elements whence it came, while no single atom, of those which at any given moment compose the body, remains even for an imaginary instant stationary in its place.

In whichever way we regard the phenomenon, the fact remains that there is an unceasing shifting of the identity from one body, gradually, to another, during the whole of the phenomenon we call life. Nobody denies this, nowadays, though I am not aware that the fact has been dwelt upon as not only illustrating the transmigration of the soul within certain limits, but as being a real migration of a personal identity from one "set" of atoms to totally different "sets" in succession and without any interruption whatsoever throughout life.

The conclusion which must force itself upon every one, materialist and mystic alike, is that in some way the personal identity is bound up for at least a certain limited time, not with a particular set of atoms of matter, but generally with all atoms of certain particular classes of matter which are fit for food and drink, of themselves, or which, like salt, are indispensable to keep up that constant motion of atoms to and from the place of conscious identity, which we call life.

The most important point to be observed is that no single atom whatsoever, of all those which compose our bodies, is necessary in order to preserve our sense of identity, since all the matter in our composition really changes. Consequently our identities contain absolutely no matter, in the sense of any particular atoms, marked as it were, and made our own—since we can lose all we have, get other atoms, and yet distinctly continue to feel that "we are ourselves."

But nevertheless, these identical "selves" of ours are not independent of matter, for we must keep the atoms moving in order to remain alive. Therefore these "selves" are the result of a general connection between a totally immaterial principle and matter.

That principle the mystic calls Pure Being, and he expresses life by saying that "Pure Being is involved with matter." The honest, scientific materialist devotes his careful attention to matter,

and frankly admits that the "principle"—for lack of a better word—is beyond him. He generally says that is a chemical "principle." To him "Pure Being" is a metaphysical expression, as has been already said, but he admits there is Something—to which he either gives no name at all, or which he calls by such general names as "affinity," or "properties of matter."

The mystic regards Pure Being as universal beyond all naming. All observed manifestation being necessarily limited, may consequently be named. But it is inconceivable that what is Infinite, Universal, and All-causing should be subject to naming, or should need the distinction of a name. Perhaps the "I Am" of the Hebrews comes as near to conveying an impression to the physical mind as the expression of the schools, "Pure Being." But in all religious mysticisms the Name is held to be inexpressible. "Hallowed be Thy Name" means nothing else.

Pure Being is ideally separable, but not actually divisible. That is to say, we may speak of portions of it, as we speak of portions of continents as belonging to separate races, though we cannot cut up the continents by a real division, nor disconnect, as it were, the Pure Being in a living creature from the Pure Being in the air he breathes, since Pure Being is everywhere, and everything is in it and exists by it.

We call this existing of matter in and by Pure Being, Manifestation.

So far as true mysticism is concerned, its object and its practice, the question of manifestation might almost be omitted. The mystic wishes to escape from matter, not to study it. He may be supposed not to care what matter is, provided he may get away from it; precisely as the natural man does his best to escape from the wild beast of the forest, without pausing to study the beast's nature at his own imminent peril, or as the drowning man who clutches at the rope thrown to

him is utterly indifferent to the interesting fact that water is a combination of two gases.

There is, however, this difference between the cases in such examples and the case of man's connection with matter: the one is that of matter against matter, the other is that of matter against non-matter. Otherwise they are very similar. Man's fear of death, apart from any fear of possible pain connected with it, is the fear of losing his identity. The mystic's fear of matter in general is the fear of losing his share or right in the universal consciousness.

The early saints and, generally, self-taught mystics have often behaved towards matter in general as though it were a wild beast, from which a material escape was possible by doing violence to the desires of the body. To go back to a former illustration taken from chemistry, they have acted as though a chemical combination could be analyzed by the mechanical means which serve to separate the ingredients of a mere mixture—as one who should take iron-rust and attempt to strike the iron out of it by hammering it with main force, instead of by drawing out the oxygen by a chemical process and thus leaving the iron free.

If the mystic could tear his Pure Being from his material self with his hands, as it were, he would not need to consider the nature of matter at all, except as it would be compared with his strength. As it is, knowing that the one can be separated from the other only by a process of gradual and thorough elimination, it is necessary for him to have some general knowledge of what matter is.

Without such a process his Pure Being, in his opinion, remains inextricably involved with matter and subject to birth, life and death, not once only, but many times and during a wholly indefinite period. Seeing that during what we call life the atoms of the body continually change places with other atoms, he finds no reason why there should not be

a continuance of such a change after what we call death, provided that the Pure Being continues to be involved with even the most unimaginably infinitesimal atom of a 1 ; especially as the idea of size is not in any way connected with the idea of life, as modern science does not fail to tell him. The manifestation has not ceased, according to the mystic, but has only diminished in size and vigor and will grow again by taking more atoms into itself and changing them constantly for new ones, just as it did before.

Our modern investigations and discoveries in the world of germs sufficiently prove that life, and therefore some sort of consciousness, exist in particles of matter quite too small for our vision, and are constantly transferred from place to place. We may conceive it possible, though not necessarily believing it to be literally true, that human life may be transferred from body to body in a similar way. Given the existence of a germ, all human development is merely an ordinary scientific consequence of that germ's growth under favorable conditions.

Given the existence of any matter, there is nothing against the growth of other matter out of it; that is, of another form of matter. Practically, a cow is a combination of grass, water, and air, and of nothing else, and man is but a chemical combination of what he eats, drinks, and breathes. The germ with life in it is the original seat of the chemistry by which bread and meat, water and air are turned into a plough-boy, a convict, or a man of genius.

The real point to be reached is the first coming into existence of the germ, which means the first involution of a life-principle with matter; and this, so far as the man of science can tell us, and as the mystic believes, is caused by the transference of the life-principle from one atom of matter to another, the life principle being nothing but the tendency to

chemical action, which is itself, according to at least one modern theory, nothing more than a mode of motion.

But neither the man of science, nor the mystic, proposes anything which may be called an "explanation" of the existence of matter. For the former it "exists," and therefore "it is." For the latter "All is," and therefore "something exists."

Evidently the mystic, as has been before observed, attaches something more

than a verbal signification to the nature of the verb "to be." In fact, he attaches to it the highest of all meanings. "To be" is God. Matter is one consequence of that "Being," and the fact of matter is the proof that "to be" is not a mere word, but is the cause of everything, manifestation being the only conceivable "expression" of "Being," as well as its logical, and therefore inevitable, consequence.

F. MARION CRAWFORD.

AN ENGLISH VIEW OF DR. HOLMES.

[From *The Boston Courier*, Feb. 25, 1894.]

THE latest volume in the "Dilettante Library"—an admirable series of small and beautifully printed books of a critical and biographical nature—is a study of the first of living Boston writers by Mr. Walter Jerrold. This account of "Oliver Wendell Holmes" is primarily intended for English readers, but there must be thousands of Americans who will welcome it. Mr. Jerrold does not pretend to write a life of our Poet, Professor, and Autocrat. A single chapter only is devoted to "The Man," and in it is given such general information about the personality and career of Dr. Holmes as is easily accessible. The four remaining chapters deal with "The Poet," "The Novelist," "The Autocrat and Teacher," and "The Doctor," and they contain a great deal of just appreciation and sane criticism. It is a pretty idea to preface each chapter with a poem addressed to Dr. Holmes—the jocose but kindly lines of Lowell in "A Fable for Critics;" the tributes of Mr. Winter, Mr. Trowbridge, and Whittier at the breakfast to commemorate his seventieth birthday in 1879; and some verses read at a complimentary dinner from the medical profession of New York in 1883. They all strike the same note, of personal affection mingled with intellectual admiration; and such, it may be said, is the attitude of the pub-

lic. Mr. Jerrold does not break forth into meaningless raptures, but he writes with discriminating enthusiasm and his estimate of Dr. Holmes in every aspect of his busy career is perfectly just.

About the position of Dr. Holmes as a poet there is little dispute. No one places him among the very greatest. But he has a distinctive note and utterance of his own, of humor exquisitely interfused with pathos. His occasional poems are masterpieces in their way; and at least two of his lyrics, "The Chambered Nautilus" and "Under the Violets," will have a permanent place in the final anthology of English poetry. As a novelist, however, his fame is less secure. Some persons would even go so far as to say that he is not, properly speaking, a novelist at all, but that, as other writers have done, he has cast his deliverances upon the philosophy of life into the form of fiction. There is a half-truth in this; but it is only a half-truth, and we all know that that is little better than a lie. There may be something less than artistic perfection in his novels, but his sense of humor alone would save him from turning them into "tracts for the times." One of them at least, "Elsie Venner," is based upon a most original conception, and is strong from any point of view. Later vapors about "heredity" might discover, if they

took the trouble to read it, how very little originality they can properly claim for themselves. Mr. Jerrold's remarks upon this book are at once sympathetic and judicious. But perhaps his most successful venture in criticism is the chapter dealing with the "Autocrat" series. These delightful volumes are the greatest contribution to literature, after all, which Dr. Holmes has made. Mr. Jerrold points out that it is unjust to consider them merely as examples of the brightest wit

when they contain so much of the truest wisdom; which last, he says, "is really startling both in its wealth in point of quantity and in its fulness of meaning in point of quality."

The little volume, as we have said, is admirable in its way as a brief sketch of an eminent writer; it is pleasantly written, in the true critical spirit; and it records a life and work of which no American, and especially no Bostonian, can fail to be proud.

AMONG THE COLLEGES.

At Cornell there have been a number of important changes, in addition to those already announced. The department of Geology has been strengthened by the appointment of two new assistant professors, so that Professor Ralph Stockman Tarr, who had the entire department last year, will hereafter devote himself to Geology and Physical Geography. Assistant Professor A. C. Gill, who took his Ph.D. at Munich after studying at Johns Hopkins and other American universities, will take the sub-department of Mineralogy and Petrography; while Assistant Professor Gilbert D. Harris, who since taking his degree at Cornell in 1886 has made some valuable investigations as an attaché of the Arkansas and Texas geological surveys, has charge of the work in Palæontology. The department of Mathematics undergoes several changes. Instructor J. H. Tanner is made assistant professor and granted a year's leave of absence, and Instructor W. G. Rappleye resigns to conduct a preparatory school in Buffalo. D. A. Murray and J. Allen will take their places. The vacancy caused by the recent resignation of Instructor W. R. Shoemaker has not yet been filled. The instructorship in Experimental Engineering in Sibley College, made vacant by O. G. Heilman's death last July, is filled by C. E. Houghton, fellow-elect for 1894-5. In the department of Civil Engineering, Instructor J. E. Hill resigns to accept an

assistant professorship in Brown University. H. N. Ogden, C.E., '91, takes his place. In Architecture, the instructorship held by L. S. Young is filled by C. A. Martin. In Chemistry, G. P. Knox, '94, and J. D. Snell, a graduate of the University of Toronto, are made assistants to carry on the work done last year by Instructor F. J. Moore. In Economics, Frank Fetter, who took the degree of Ph.M. at Cornell in 1892, and the degree of Ph.D. at Halle this year, is appointed to the instructorship which has been vacant since the drowning of Dr. L. S. Merriam last year. In the Physics department, several assistants have been promoted to be instructors, and C. H. Sharp takes the position of H. E. Lawrence, who has been appointed Professor of Physics in the University of Rochester. Professor Nichols will be in Europe this year on his "sabbatical" year's leave of absence. Assistant Professor Merritt returns from Europe.

At Vassar a professorship in Philosophy has recently been established, President Taylor retaining for the present the professorship in Ethics. The new chair will be occupied by Dr. F. C. French, A. B. (Brown), Ph.D. (Cornell), recently Professor of Philosophy at Colgate. Professor Elmer Ellsworth Wentworth, A.B. and A.M. of Harvard, and recently in charge of the English work at Adelphi Academy, Brooklyn, will become Professor of Rhetoric and English Lit-

erature in place of Professor Drennan. The department of Physics and Chemistry has been divided, Professor Leroy C. Cooley devoting his work entirely to Physics, and Associate Professor Charles W. Moulton being made Professor of Chemistry. Miss Ruth Gentry, A.B. (Michigan), Ph.D. (Bryn Mawr), becomes Instructor in Mathematics. Of Vassar's own graduates four return as Instructors: Mrs. Isabel Nelson Tillinghast, '78, in English; Miss Lida Shaw King, '90, in Latin; Miss L. C. Deane, '93, in Biology; and Miss Furness as Assistant in the Observatory.

At Wellesley the following new Instructors are announced: Miss Ida M. Hill, a graduate of Cornell, in the department of Mathematics and Physics; Miss Mary Eastman, of Smith, in English Literature; Miss Edith J. Claypole, of Buchtel College and Cornell, in Physiology; Miss Hubbard, of Chicago University, in Physiology; Miss Eliza H. Kendrick, of Wellesley and Boston University, in Hebrew and Old Testament; Miss Elizabeth F. Fisher in Geology and Mineralogy. Professor Susan M. Hallowell is abroad on her "sabbatical" leave of absence; Associate Professor Chandler will also spend the year abroad, while Professor Morgan, Associate Professor Katharine M. Edwards, and Miss Grace E. Cooley, return to Wellesley after a year's absence. Miss Anne R. Pugh becomes Associate Professor of French. Miss Pugh studied at the Harvard Annex, giving especial attention to Romance Literature and Philology.

Several changes have taken place in the faculty of Union, under the administration of President Raymond. Dean Ripton has been transferred from the Mathematical department to the chair of History and Sociology, recently established. The department of Natural History has been divided, and Professor Stoller will take charge of the Biological section, while Professor Charles S.

Prosser, a graduate of Cornell, and formerly an Instructor in that institution, has been called to the Geological section. Professor Olin H. Landreth, a graduate of Union, for fifteen years at the head of the Engineering department of the Vanderbilt University, has begun work as the head of the Engineering department of Union. Elton D. Walker, a graduate and former teacher of the School of Technology, of Boston, will be Professor Landreth's second assistant.

At Harvard, Theodore William Richards, Ph.D., was appointed Assistant Professor of Chemistry for five years, and the following instructors were appointed for one year: Charles Hamilton Ashton, A.M., in Mathematics; Irving Babbitt, A.B., in French; Lionel S. Marks, in Mechanical Engineering; John Cummings, Ph.D., in Political Economy; Frank Ingersoll Proctor, A.M., M.D., in Ophthalmology.

At the Massachusetts' Institute of Technology, Captain John Bigelow, Jr., was appointed Professor of Military Science and Tactics; and the following were made Assistants: W. Felton Brown, in Freehand Drawing; Leslie R. Moore, S. B., Joseph W. Phelan, S.B., and Walter E. Piper, S.B., in the Chemical Department; Edward M. Hunt, S.B., and Frank P. McKibben, S.B., in the Civil Engineering Department; George B. Haven, S.B., and Thomas G. Richards, S. B., in the Mechanical Engineering Department; Minot A. Bridgman, Assistant in Woodwork; and Everett H. Masters, Assistant in Forging.

The Rev. Greenough White, M.A., who was in charge of the department of History and Political Science at Trinity College last year, enters upon his duties as Professor of Ecclesiastical History in the University of the South, Sewanee, Tenn.

Professor Henry Ferguson, after spending a year in travel and study abroad, has resumed his duties as Professor of History and Political Science in Trinity College.

Notes and Announcements.

MR. FREDERIC HARRISON'S *Meaning of History and Other Historical Pieces* will be published at once by Macmillan & Co.

Sibylla, Sir Henry Cunningham's brilliant novel of English political life, has just been published.

AMONG the forthcoming books announced by Roberts Bros. are George Egerton's *Discords*, and *A Child of the Age* by Francis Adams.

MACMILLAN & Co. publish a new edition of Hall and Knight's *Elementary Algebra*, revised, enlarged, and adapted for the use of American schools.

THE first number of *Neely's International Library* consists of the authorized American edition of Zola's *Lourdes*, translated by Vizetelly.

A MOST timely book in these eventful days for the future of Russia is *The Life of the Czar*, written by Mr. Charles Low, author of *The Life of Bismarck*, and published by Macmillan & Co.

DEAN HOLE, whose new volume of *Memories* is almost ready for publication, will sail for America on October 17, and will begin his lecturing tour about the 1st of November.

THE two volumes of Frederic Masson's work, *Napoleon at Home*, are in preparation by the J. B. Lippincott Company; and these will be followed by his book on *Napoleon and the Women of His Court*.

A VOLUME of political essays, under the title of *Law in a Free State*, has been written by Mr. Wordsworth Donisthorpe, author of *Individualism*, and will be published at once by Macmillan & Co.

An English translation is announced of the works of Marcus Aurelius, with an introductory essay on his place in philosophy, by Principal Rendall of University College, Liverpool.

MACMILLAN & Co. will publish during the winter *A Commentary on the Republic of Plato*, by Bernard Bosanquet, LL.D., the author of several important works on philosophical and ethical questions.

MISS FIELDE'S delightful *Corner of Cathay* has gone already into a new edition, as has also Miss Kimber's *Anatomy and Physiology for Nurses*, which

was reviewed at length in BOOK REVIEWS for October.

MR. WALTER CRANE has long said that it was the dream of his life to illustrate Spenser's *Faerie Queene*, and we are now at last to have this delightful piece of work. It will be published by Macmillan & Co. in monthly parts of large post quarto form.

THE Kelmscott Press of Mr. William Morris announces Shelley's *Poems* in complete three-volume form; Mr. Swinburne's *Atalanta in Calydon*; a volume of poems by Mr. Theodore Watts; and a version of *Beowulf* by Mr. Morris and Mr. A. J. Wyatt.

D. C. HEATH & Co. announce a short *Danish and Dano-Norwegian Grammar*, by P. Groth, A.M.; the *Elements of Mechanical Drawing*, by Professor Gardner C. Anthony of Tufts College; and a *Catechism for Social Observation*, prepared by Dr. Chas. R. Henderson of the University of Chicago.

MR. C. DANA GIBSON, one of the cleverest of American artists in black-and-white, is about to publish a book containing one hundred of his best drawings. The book will be a large folio, with cover designed by the artist, and will be published by R. H. Russell & Son.

PROFESSOR SKEAT'S Chaucer will be published by Macmillan & Co. in a one-volume edition of about one thousand pages. It will contain an introduction, glossary, and notes, and will be in uniform style with the new one-volume editions of Dowden's Shelley and Morley's Wordsworth.

MR. FRANK HARRIS, who recently resigned the editorship of *The Fortnightly Review*, has written a volume of American stories, called *Elder Conklin and Other Stories*. Although a London editor, Mr. Harris has spent a good deal of time in this country, and his stories deal almost entirely with American life.

THE death is announced of Mr. William Richard Le Fanu, brother of the novelist, and author of a volume of *Recollections*, published by Macmillan & Co., which recently attracted much attention. Mr. Le Fanu, who was eighty years of

age, was a Commissioner of Works in Ireland.

MR. GARNETT's new book, soon to be issued by Macmillan & Co., bears the quaint and alluring title of *The Melancholy of Stephen Allard*. It is in the form of a journal, much after the fashion of those of Obermann, of Maurice de Guérin, and of Amiel, and it bears the distinct impress of the *Zeitgeist* of this end of the nineteenth century.

The God in the Car, Anthony Hope's new novel, to be published immediately by D. Appleton & Co., is the first story the author has written since *The Prisoner of Zenda*. The same publishers announce Camille Flammarion's successful work, *Popular Astronomy*, of which over 100,000 copies have been sold in France. The book is profusely illustrated.

A BOOK of great historical and social importance which may be expected soon is Horace Walpole's *Memoirs of the Reign of King George the Third*, first published by Sir Denis Le Marchant and now re-edited by G. F. Russell Barker. The book, which is in four volumes, will be published in England by Lawrence & Bullen. It will contain several unpublished portraits of Reynolds.

A DELIGHTFUL book on amateur rose culture has been written by Rev. A. Foster-Melliar, Rector of Sproughton, in Suffolk, England, and will be published immediately by Macmillan & Co. under the title *The Book of the Rose*. It gives the fullest details of the rosarian's work, and is profusely illustrated from photographs of specimen roses and other rose subjects.

AMONG Ginn & Co.'s recent publications are *Outlines of the Syntax of Mood and Tense in the Latin Finite Verb*, by Wm. Gardner Hale, Professor of Latin in the University of Chicago; *A German Scientific Reader*, by G. Theodore Dipold, Ph.D., Assistant Professor of Modern Languages, Massachusetts Institute of Technology; and *A French Scientific Reader*, by Alex. W. Herdler, Instructor in Modern Languages, Princeton University.

JANE AUSTEN's *Pride and Prejudice* will be issued by Macmillan & Co. in the charming Christmas attire of the green-and-gold *Cranford Series*. It is profusely illustrated with vignettes and initial letters by Hugh Thomson, whose fondness for the scenes and ways of bygone Eng-

land is well known; and his sketches are, moreover characterized by the same delightful spirit of humor that reigns throughout the immortal book.

THE Rev. Dr. John Graham Brooks of Cambridge, who returned to the United States last fall after several years spent in the study of foreign methods of dispensing charity and relieving the unemployed, devoted the past winter to a study of the methods used in Boston. The result is a monograph on *The Future Problem of Charity and the Unemployed*, published by the American Academy of Political and Social Science.

AMONG T. Y. Crowell & Co.'s announcements are a translation of Maeterlinck's *Pelléas and Mélisande*, by Mr. Erving Winslow; *Twenty-five Years of Scientific Progress*, and other essays, by William North Rice, Ph.D., LL.D., Professor of Geology in Wesleyan University; and *American Charity: a Study in Philanthropy and Economics*, by Amos G. Warner, Ph.D., Professor of Economics in the Leland Stanford, Jr., University.

A NEW series of *Lyric Poets* is edited by Mr. Ernest Rhys and published by Macmillan & Co. The first volume will consist of a general introduction to the series under the title of *The Prelude to Poetry*, and in it will appear a collection of the verses written about poetry by celebrated poets, such as Shelley's *Defence* and Sidney's *Apologie*. The second volume will contain a delightful collection of Shelley's Lyrics.

AMONG the works on history announced for immediate publication by Macmillan & Co. are: *A Student's Text-book of Universal History*, by Dr. Emil Reich; *An Advanced History of England for use in Colleges and Upper Forms of Schools*, by Cyril Ransome, M.A., Professor of Modern History and English Literature, Yorkshire College, Victoria University, with map and plans; and *The Making of the England of Elizabeth*, by Allen B. Hinds, B.A., Scholar of Christ Church, Oxford.

SIR JOHN LUBBOCK, whose popular book on the Pleasures of Life was published a few years ago by Macmillan & Co., has ready a new and a companion volume. This time it is the *Use of Life* on which the author dwells; and while, like its predecessor, the little book puts forth no claim to a profound philosophy

or science of life, it, too, is pervaded by the spirit of wholesomeness and cheerfulness and content that rendered *Pleasures of Life* a comfort and a help to thousands.

AN interesting sketch of Harvard College will be published by Macmillan & Co. under the title *Harvard College, by an Oxonian*. It is written by Mr. George Birkbeck Hill, and it will possess a peculiar value from the fact of its being, as the title implies, from the point of view of an Englishman, and of one, moreover, accustomed to the ways of the University of Oxford. It will be illustrated by many views of the points of interest about the college, both the older and the more recent, and will have as frontispiece the last and hitherto unpublished photograph of President Eliot.

ARCHDEACON FARRAR'S very important book, *The Life of Christ as Represented in Art*, is just ready. Dr. Farrar does not intrude upon the functions of the art critic, but passes in review the predominant conceptions of Christ, and of the events narrated in the Gospels as they are expressed by great painters in varying epochs. One object of the book is to show how widely the theological and religious views of later times differ from that simplicity of which we possess the disappearing records in the many paintings of the Catacombs during the first three centuries. The book is profusely illustrated and forms one of the most important of the Christmas books.

It was just about a year ago that Macmillan & Co. published Mr. William Winter's *Life and Art of Edwin Booth*, and this fall they have in the *Life and Art of Joseph Jefferson* a companion volume which bids fair to rival even its predecessor in popularity. It is doubtful whether any other actor has so won his way into the heart of the American public as Mr. Jefferson, and the little book written by Mr. Winter, one of his warmest personal friends, is sure of a hearty welcome. It contains a vivid picture, not alone of Mr. Jefferson himself, but also of the famous family of actors to which he belongs, and is profusely illustrated by sketches and photographs, most of them here reproduced for the first time. The first edition of the book was entirely exhausted on the day of its publication.

MR. CHARLES DEXTER ALLEN'S long-promised work on *American Book-Plates*

is announced by Macmillan & Co. for the tenth of November. It will contain a Bibliography by Mr. Eben Newell Hewins of the Ex-Libris Society, and will be illustrated by many reproductions of rare and interesting book-plates. For the benefit of book-collectors, it is to be issued in three styles: (1) The ordinary small-paper edition, containing all of the process illustrations and ten copper-plates; (2) the Collector's Edition, limited to 100 copies, printed on English hand-made plate-paper, with illustrations and forty-one full-page plates printed from the original coppers; (3) an *Édition de Luxe*, limited to 75 copies, printed throughout on Japanese vellum, with illustrations and forty-one full-page plates printed from the original coppers. The entire *Édition de Luxe* was exhausted by subscriptions before its publication.

MACMILLAN & Co. have arranged for the publication of a series of volumes, to be entitled *The Jewish Library*, under the general editorship of Mr. Joseph Jacobs. Each volume will give the results of recent research by Jewish scholars here and abroad on points of Jewish history, life, and thought, which are likely to be of interest to the general public. Among the volumes already in hand are: "Aspects of Rabbinic Theology," by Mr. S. Schechter, reader in Rabbinic at Cambridge; "Jewish Social Life in the Middle Ages," by Mr. Israel Abrahams, one of the editors of the *Jewish Quarterly Review*; "The Return of the Jews to England," by Mr. Lucien Wolf, president of the Jewish Historical Society; "The Jewish Prayer-Book: its History and Relation to Christian Ritual," by the Rev. S. Singer; "Jewish Ethics," by the Rev. Morris Joseph; and "The Jewish Race: a Study in National Character," by the editor.

A VALUABLE though inexpensive series of *Economic Classics* will be published by Macmillan & Co. during the winter. The series will be under the editorship of W. J. Ashley, M.A., Professor of Economic History in Harvard University; late Fellow and Lecturer of Lincoln College, Oxford. It will include works of three classes: (1) Select chapters from the so-called classical economists, such as Adam Smith, Malthus, and Ricardo. One of the most notable features in the modern academic study of Political Economy is the increasing attention now being given to the historical development of the science. In this study the actual perusal

of the very works of the great writers is of the utmost importance, yet experience has shown the difficulty of getting the books themselves into the hands of students; especially as it is commonly desirable for such purposes to read only portions of large and comparatively expensive volumes. It is hoped to meet this difficulty by issuing at a low price a number of reprints of such portions as are really most necessary for academic use. (II) Reprints of older English works, such as those of Mun, Child, and Petty, which are now recognized as having especial significance in the progress of economic thought, but are practically inaccessible to the ordinary student. (III) Translations of important foreign treatises, such as those of Roscher, Von

Thünen, and Hermann. The volumes will vary in number of pages from 100 to 240, but in other respects will be uniform. They will not be numbered. They will be printed in 12mo, with neat flexible dark-blue covers, and will be issued at 75 cents. The first to appear (probably at about Christmas) will be the three volumes containing, respectively, selections from Adam Smith, Malthus, and Ricardo. The editor will sedulously avoid partisanship or indication of personal opinion. The text will be printed without note or comment, but will be prefixed by a brief biographical and bibliographical note; and especial pains will be taken to indicate by various typographical devices important divergences between editions.

Reviews.

History, Prophecy, and the Monuments. By James Frederick McCurdy, Ph. D., LL. D., Professor of Oriental Languages in University College, Toronto. Vol. I. To the Downfall of Samaria.

The author of this volume is a son of the late Rev. John McCurdy, a highly esteemed minister of the Presbyterian Church of Nova Scotia. When quite young he went to the United States, where he received his training in arts and theology, and where for some years he taught Hebrew in the Princeton Seminary, of which he was a graduate. During his stay at Princeton he did good work on the Lange series of commentaries. He translated from the German and enlarged Schmoller on Hosea, and wrote an original exposition of Haggai. Among his articles in the quarterly reviews, several which appeared in the *Bibliotheca Sacra* on the Semitic and Indo-European languages, attracted much attention for their accurate scholarship and sound judgment. These articles were subsequently revised and published in book form under the title *Aryo-Semitic Speech*. Dr. Wright, Professor of Arabic in the University of Cambridge, no mean judge, pays this work a deservedly high compliment when, in speaking of treatises on this difficult subject, he says: "The best that can be said about it you will find in the younger Delitzsch's *Studien*, etc., and in McCurdy's *Aryo-Semitic Speech*." After leaving Princeton Seminary Dr. McCurdy studied for several years in Germany, making a speciality of the Semitic languages. He now

adorns a Chair in Toronto University, and may be regarded as occupying an honorable position among the Oriental scholars of the world.

Probably nine out of every ten Bible readers of the so-called intelligent class have only a hazy view of Old Testament history taken in connection with the history of the nations with which the Israelites came into contact. The rise of these nations, their progress in arts and government, their victories and defeats, their various cults, and their influence upon the chosen people, are studies which have occupied the close attention of very few. This will cease to be a wonder if we remember that in years gone by, when Rolin and books of that type were classic, only a limited opportunity was afforded to acquire anything like an extensive and correct knowledge of nations whose histories seemed destined to live in the misty past. But in times comparatively modern the explorer has been busy in Oriental lands, the spade of the archæologist has exhumed antiquity, vast strides have been made in philology, and the thirst for knowledge has impelled scholars of the highest type to gather material, weigh evidence, and base their generalizations on a wide induction of facts. The result is that we are beginning to see the mighty past resurrected, and to understand how, in the case of several nations, it had to do in shaping the destinies of a people in whom were wrapped up the hopes of the world.

One special source of knowledge is the decipherment of the cuneiform inscriptions

on clay tablets and monuments found in the valley of the Euphrates and Tigris. For a while many were sceptical regarding the ability of scholars to unlock the mysteries hidden beneath these strange wedge-like characters. But the voice of scepticism has, through the labors of such writers as Schrader, been forever silenced. Copies of an inscription submitted to several Assyriologists have without concert or collusion received essentially the same translation. This language has been reduced to grammatical form and lexicons have been prepared. The testimony afforded by language is confirmed by sculpture. Delineated on slabs in a manner unmistakably plain are the manners, customs, employments, etc., of the nations in question.

Such evidence has been accumulating for years. Scholars in Germany, France, and England have been busy in collecting and sifting the testimony and drawing conclusions therefrom. What was needed was a competent hand to present results in a popular yet scholarly way, to group in one treatise the various testimonies, that thus might be provided a conspectus which would aid the biblical student in his researches, and at the same time benefit him who might wish to study early ancient history for its own sake. Dr. McCurdy is pre-eminently qualified for such a work. He is an admirable linguist, he is familiar with the whole field of testimony, he possesses a judgment which distinguishes fact from hypothesis, and which almost intuitively sees which of many theories is most worthy of reception, and his patient, scholarly habits secure thoroughness for whatever work he undertakes. His style is clear, flowing, and graphic, and would itself pleasantly lure the reader on from page to page. . . .

Space does not allow even a meagre outline of this book. The writer's main object is to throw light upon Old Testament history by giving the Jews their proper setting among the surrounding nations. Subsidiary to this is his desire to popularize early ancient history. He has succeeded in accomplishing his task. This volume makes the Old Testament Scriptures intensely human. It removes many a difficulty in the history by supplying additional information derived from reliable sources, and it often confirms statements, the accuracy of which has been impugned. Then, as an introduction to ancient history, it must prove very helpful. It discusses the rise, progress, and decline of such nations as the Egyptian, Assyrian and Babylonian. It carries back to the very dawn of history. It speaks of events which transpired three or four millenniums before the Christian era. We do not know any work in our language which so

simply, clearly and scholarly presents and arranges the facts, and deduces legitimate inferences.

This first volume consists of six books, the contents of which are as follows: "The Northern Semites," "The Babylonians," "The Canaanites; Egyptians, and Hittites," "The Hebrews, Canaanites, and Aramæans," and "The Hebrews, Aramæans, and Assyrians." Each book is divided into chapters. The whole volume is divided into consecutive sections for convenience of reference. In addition to the small, but accurate map of Western Asia which accompanies the volume, we would suggest that in subsequent editions a chronological chart be inserted to enable the reader at one glance to see where he is at any stage of the narrative. The work is affectionately dedicated to the author's mother "in gratitude and reverence." We have read this book from cover to cover with unabated interest, and we unhesitatingly recommend it to ministers, theological students, and intelligent laymen as, in our opinion, the best on the subject. We await with impatience the second and concluding volume, which will discuss "The Hebrews, Egyptians, and Assyrians," "The Hebrews and Chaldeans," and "The Hebrews and Persians."

Macmillan & Co. issue the work in their best style. The paper is heavy, the type excellent, and the typography perfect. The eye never wearies resting on the beautiful page.—*The Presbyterian Witness.*

Golf: a Royal and Ancient Game. Edited by Robert Clark.

A new book on golf is certainly not a thing to lay before the world without an apology, as the literature of the game has spread to a most alarming extent of late years. But this is no reason why we should not gladly welcome a second edition of Mr. Robert Clark's excellent collection of historic and other fragments connected with golf. The first edition was a limited issue, privately printed eighteen years ago, and has been long out of print. It is probably the best collection of the kind in existence, especially in its now revised and enlarged condition, and it is well that there should be one such book, though it is a pity there should be many more. We rather regret that a well-known golfer like Mr. Clark should not have included any of his own personal reminiscences, especially as his lamented death since the publication of this volume has made such a record now impossible.

"Golf," begins Mr. Clark, "is a game peculiar to the Scots." We would it were. Eighteen years ago, indeed, this may have been the case, but to bring the book up to date the opening sentence should clearly

have been altered. It is now almost as rare to find an Englishman who is not a golfer as it was then to find one who was. The world has not been made the pleasanter thereby, for it is a well-known fact that this game imposes upon its lovers—and especially upon beginners who are still at the stage of breaking clubs—a kind of madness which obliges the victim for a season to speak golf, think golf, dream golf, import golf into every public or private occupation, and, as it were, exude golf from every pore. As long as this frenzy was only exhibited in the special sanctuaries devoted to the worship of the goddess of club and ball, or at private meetings of a few devotees, it might be suffered; but a far more dreadful state of things followed on that dread day when Mr. Balfour came into office, and the world arose as one man and began to play golf. It is a singular thing, by the way, that there has never, so far as we know, been a public mania for cutting down trees; yet no followers could be more devoted than those of Mr. Gladstone. But this is a digression. At the height of the new movement, when golf was dinned into every ear, not only in its native fastnesses, but in the high places of the synagogues and on the housetops, even the hardest veteran golfers began to stir uneasily in their chairs and wish they had been brought up to play cricket in their youth; while the small portion of the public that remained sane blasphemed loudly, and said things of golf which could not have been applied with any decency to trapball. The evil effects of the flood of new golfers thus let loose upon the world were soon visible, and are still to be seen. They suffered themselves from their frenzy, for many who, had their energies not been misdirected, might have been creditable statesmen, poets, or philosophers, can now never be anything but indifferent golfers,—an abomination to themselves and to those who play behind them. But the result to golf was worse. The new golfer—we say “new” golfer out of politeness; in Scotland they say “English” golfer, which is clearly unjust to the countrymen of Mr. Ball and Mr. Hilton—could never, it was found, get out of their heads the idea that the sole object of golf was to get round the links in the smallest possible number of strokes. This is—of course, true to a certain extent; but it is the ruin of match-play, which is far and away the finest form of golf, with the keen tussle for every separate hole and the display of the strategy of the game—now cautious, now daring; here a prudent safety-shot to run no risk of losing the advantage in hand, there a bold “carry” over a dangerous obstacle to make up lost

ground. Careless of these niceties, the counter of his strokes slogs away at his ball straight ahead, as likely as not out of his turn, and regards his adversary merely as a casual acquaintance whom he is likely to meet on the putting-green. This system also, of course, entirely destroys the sociability of the game, for golf, in spite of what one often hears, is an eminently sociable game; it is true that the person who speaks while another is in the act of playing is worthy of a painful and lingering death, but between the strokes, especially in a foursome, there are ample intervals for conversation—about the game, of course; and even in a single game the adversary’s play is as interesting as one’s own.

Two more evils may be laid to the charge of the new golfer. A natural consequence of the counting of strokes—*porté jusqu’au fanatisme*—is the multiplication of competitions to an endless extent; but this has been somewhat neutralized of late by playing for many of them in the form of tournaments—that is, a series of matches. The other consequence, which, though more serious, is actually commended by Mr. Clark and other writers on golf, is the establishment of an infinite number of small courses in unsuitable places. This is lauded as a sign of the spread of the game in what were formerly the parts of the heathen, and it is always right to rejoice in the “spread” of anything, from Christian knowledge to phonetic spelling; but, as a point of fact, it is an actual injury to the game. The New Golfer—there is a certain majesty about this locution, as who should say the New Reformation or the New Journalism—being eager to play, and unaware that a special soil is necessary for golf, makes what he calls a course out of the first three or four fields he comes across, with a wandering cow, or, it may be, his neighbor’s bow-window for the principal hazard. It is useless to argue with him that no amount of plowing through heavy, sticky clay will ever teach him to play on the firm, springy sea-sand of which real links are made. He only smiles with a superior air, and charges you to bring your clubs when you come to see him, and try his course; thus is a new terror added to the invitations of one’s friends. Verily, Mr. Balfour has much to answer for.

The most interesting part of Mr. Clark’s collection to the outsider is the historical section, to which various additions have now been made, and which contains many interesting points which we have not found in other similar works. The game, he tells us, “may literally be said to be in Scotland a game of immemorial antiquity.” He would be a bold man who would deny

this. No doubt St. Rule was in the habit of varying his homilies to the Pictish chieftains with an occasional round of golf, and it is a favorite theory of the present writer that on such occasions the Apostle of Fife would send down to the nearest monastery for a couple of Culdees to carry the clubs; hence obviously the origin of the word "caddie." This suggestion has been received in the first philological circles with the utmost contumely. The Devil is also mentioned in legend as a golfer, which is not wonderful, as he is naturally supposed to be skilled in all human knowledge, though he did fail to learn the Basque language. In an amusing *brochure* by an ardent golfer, published some twenty years ago at the metropolis of the game, there was an interesting account of the great match between the Devil and Cardinal Beaton for the latter's soul,—Mr. Clark has not mentioned this incident. As far as we remember, the Devil won through an extraordinary stroke played with his tail, which some persons were disposed to consider hardly fair; there is, however, no provision in the rules of the Royal and Ancient Golf Club to prevent a golfer from playing with his tail. One would hardly have expected, however, to hear the Devil mentioned as a golfer from the pulpit, but Mr. Clark quotes from a sermon preached at Cambusnethan, in the old persecuting days, by Michael Bruce, an Irish minister, which can hardly bear any other interpretation. It dealt with "soul-confirmation," the which if a man have, "he puts the Devil to the loss of two: he losseth his pains and his profit.

. . . . The soul-confirmed man leaves ever the Devil at two moe." For the benefit of the unlearned, it may be explained that at golf the player farthest from the hole plays first, and goes on playing till he has passed his antagonist. The first shot is called the "odd," the second, if he is not yet up with his adversary, "two more," the third, "three more," and so on. As long as the player does not get beyond the "odd," he is more or less on a footing of equality with his opponent, but when it comes to the "two more," his affairs are in a parlous state. The idea of the Christian, in his struggles with the prince of darkness, forcing the latter always to play the "two more" is truly delightful.

Mr. Clark, of course, lays stress on the successive enactments of James II., III., and IV. to put down such unprofitable pastimes as football and golf, which kept men from turning their thoughts to archery, as proving that golf was already dangerously popular in 1457. It is curious, however, that no such writer ever notices

the equally remarkable fact that the similar edict of James I., some twenty or thirty years before, forbids only football, making no mention of golf at all. Football being always named in the acts against golf, and always first, would seem in reality to have been the fatally enchanting game which lured men away from the butts, and after provisions had been taken to stop it, subsequent legislators found it expedient to include golf with it, as numbering also a formidable band of enthusiasts. We do not say this in any depreciation of the royal and ancient game, but merely to prevent injustice being done to another ancient and exhilarating pastime. Mr. Clark also informs us that Queen Mary played golf, an interesting fact, considering that the intrusion of ladies on the "big" links is considered to be a *fin de siècle* innovation, and is still profoundly resented by the great majority of golfers. A highly edifying anecdote is also preserved of Halbert Logan of Restalrig, who very properly refused to leave his game to obey a summons to the Privy Council. We grieve to say that the council immediately issued a warrant for his arrest—on a charge of high-treason—and the good man was forced to take horse and fly, without finishing his round, after all. This bright example appears to us in a more shining light, that we remember hearing a shameless miscreant avowing in a golf club that he had once broken off his game abruptly to attend an afternoon tea-party. Had such a statement been heard at St. Andrews, or Musselburgh, the speaker would at once have fallen a victim to the just indignation of the bystanders; but it was only at Pau, and there were those among his hearers who actually laughed!

The book is admirably got up in every way, and the illustrations, including portraits of the great Marquis of Montrose, Duncan Forbes of Culloden, Sir Henry Raeburn, and other famous golfers—not omitting the editor himself—are excellent.—*The Spectator*.

The Sherman Letters. Edited by Rachel Sherman Thorndike.

The position of Gen. and Senator Sherman as public men entitles their familiar correspondence to a degree of attention which would not be given to the letters of ordinary people. From their youth onward to the death of Gen. Sherman they kept up a familiar correspondence with each other, and the publication of these letters, as they went back and forth, throws a light upon their lives and the course of public affairs which is not only true within a certain limit, but gives a correct insight into the motives of many pub-

lic actions. Gen. Sherman began his career at West Point, where he received his military education. His brother was educated for business, and it was the last expectation of either of them that the one would be one of our most distinguished generals or the other one of our foremost American senators. The earlier letters in this volume, which has been admirably edited by Mrs. Thorndike, Gen. Sherman's daughter, have less value in political history than those of a later date. While Gen. Sherman was in the army and in positions of trust and influence up to the breaking out of the civil war, he had not until that time taken a prominent position. He had been in the Mexican war, but from that he had derived no great amount of glory. When the civil war was declared he was in the office of the St. Louis Railroad Company in Missouri. He wrote as follows to Secretary Cameron at that time: "I hold myself now, as always, prepared to serve my country in the capacity for which I was trained. I did not and will not volunteer for three months, because I cannot throw my family on the cold support of charity, but for the three years' call made by the President an officer could prepare his command and do good service. I will not volunteer, because, rightfully or wrongfully, I feel myself unwilling to take a mere private's place, and having for many years lived in California and in Louisiana, the men are not well enough acquainted with me to elect me to my appropriate place. Should my services be needed, my record in the war department will enable you to select the station in which I can render best service." This letter represents the spirit in which he entered the army at that time. He was determined to enter the regular army, and not take his place with the three-year men. His field was first at the West, and it was here that attention was first drawn to him on account of his military capacity. In 1862 he wrote to his brother: "My opinion is there never can be peace, and we must fight it out. . . . The war is, which race, that of the North or South, shall rule America." He saw clearly the nature of the struggle in which we were engaged. In 1863, while the siege of Vicksburg was in progress, he wrote to his brother: "I suppose you are now fully convinced of the stupendous energy of the South and their ability to prolong this war indefinitely; but I am further satisfied, that if it lasts thirty years we must fight it out, for the moment the North relaxes its energies the South will assume the offensive, and it is wonderful how well disciplined and provided they have their men." A little later on the spirit of the man is indicated by the following passage in one of his letters:

"Mr. Lincoln intended to insult me and the military profession by putting McClelland over me, and I would have quietly folded up my things and gone to St. Louis, only I knew in times like these all must submit to insult and infamy, if necessary."

It would be easy to make numerous quotations from these letters, indicating Gen. Sherman's opinions on the events of the war and his views of political issues since it was over, but it is unnecessary to do this in order to commend this volume to the people. In some sense it is an autobiography. It brings Gen. Sherman vividly before the people in his full integrity as a man. It shows what he thought in his own personal life, and nothing could be more acceptable than the clean and clear cut revelation of himself which is here furnished. He was a man of action rather than a man of words, but in these letters, often written hurriedly in the field or on board ship, one has an insight into his character which nothing else could furnish. Several excellent portraits accompany the volume.—*The Boston Herald.*

A History of Rome to the Battle of Actium.

By Evelyn Shirley Shuckburgh. With maps and plans.

One who offers a new history of Rome should not be surprised if, in the first instance, protests comes from those whom he hopes to interest as to the world's need of his book. Such unfriendly reception of the offering of a man who may have given a good deal of effort to the preparation of something which he believed the world should have would proceed naturally from the widespread impression that all that it was necessary to say about Rome had been said a long time ago. This is, of course, an erroneous impression, for, though the history of Rome has been written by many persons and from many points of view, it is also true that the world loves to read about Rome, and has a warm welcome always ready for the book which will furnish new views.

The man who thinks Gibbon, Arnold, Niebuhr, Mommsen, and the others have neglected something has a perfect right to attempt to remedy the neglect, and if another man believes it is in his power to present more spiritedly the whole or a part of the history, there is no reason why he should be deterred from the undertaking by the thought that there already is in existence about as much Roman history as any man can read. Let men write their books if they have confidence in themselves. The world will protest at first, but in time it will examine the new works, and accept them if they are worth accepting.

We are inclined to believe that the world will think well of Mr. Shuckburgh's history, the aim of which is to "present in as vivid a manner as possible the wonderful story of the gradual extension of the power of a single city over so large a part of the known world." It is a story of 700 years of conquest and absorption, beginning with the founding of the Eternal City, and ending with the overthrow of Antony at Actium and the consolidation under one rule of the territory which previously had been in the control of two men. It does not enter upon the period of the decline of Roman power, but leaves Rome at near her height. To Mr. Shuckburgh the physical and potential growth of Rome form the interesting feature of her history. He is charmed in the contemplation of the achievements of Roman armies and the constant enlargement of the radius of their operations.

Writing with the purpose constantly before him of making a vivid presentation of this feature of war and conquest, he has had a certain advantage which one would not possess who should undertake to write the history of Rome with no aim except to get "all the facts" into his work. He has been able to give a continuity to his narrative which, from the nature of things, must be lacking in a general work. The author of the general work feels bound to deal exhaustively with the growth of institutions, the development of citizenship, the framing of codes, the progress of literature and science, and a hundred and one other things which are as much parts of Roman history as the matter of territorial expansion. He necessarily must tell three or four stories all at the same time, and it is beyond his powers to bind them together and make one of them. On the other hand, the specialist may turn out a work that is progressive from beginning to end—all through his history he may keep intact the thread which in the outset he resolved he would not let loose.

Mr. Shuckburgh's work is a scholarly production, well constructed and well written, and sound in argument and philosophy. It has the merit of small bulk, and that implies a good deal in the case of a competent author—it implies grasp of subject, vigor in treatment, and an animated style. If we consider that the work covers a period of about 700 years, and that throughout this long time there is observable an uninterrupted procession of important warlike events, it is obvious that in order to get his story into something less than 800 small pages the author must have been under constant pressure. The effort of this pressure is seen, not in a bald, lifeless rehearsal of facts utterly

lacking in picturesqueness and illustration, but in a sharp, brisk, forcible narrative, from which inconsequential and non-essential matter has been eliminated. By his skill in selecting his material Mr. Shuckburgh has made it possible to carry out his aim without overrunning his allotted space.

The work is based upon the ancient authorities, and so is, in a sense, an original history of Rome. The inexperienced reader may fail to find that Mr. Shuckburgh disagrees with the other historians of Rome in his statements of fact, but it always is a source of satisfaction to know that one's historian has taken his facts from the fountain-head, and is not peddling out second-hand goods.

Some observations of Mr. Shuckburgh's, made in connection with the story of the founding of Rome and the regal period, may be quoted as a fair example of his discrimination in the treatment of authorities. As a matter of course he refrains from vouching for the legend of the boys Romulus and Remus, and the old she-wolf with the distended udder. He also is at considerable pains to impress upon his readers that the real story of the two and a half centuries of royalty has been lost, or so embellished by pure romance as to make it impossible to disentangle the true from the false. On the other hand, he delivers a warning against disbelieving everything that is contained in the Roman legends. A story is not disproved, he says, by the fact that the relators of it were born long after the alleged events, for they may have had sources of information of which we know nothing. To this he adds:

"What, then, should we think of these stories? What is their value? In the first place, they contain the account of the origin of the city and its institutions, with which the Romans were long content. And if this account is to be regarded as founded on things existing, rather than telling us how they came about, yet it enables us to understand these institutions more fully and to see them with somewhat the same eyes with which the ordinary Roman citizen regarded them.

"In the second place, they convey a correct view, in the main, of the actual progress made by the city from its beginning, first to internal order and freedom, and then to independence and supremacy among its neighbors. For, whether the history of the Kings be partly true or wholly false, yet, by the time that Roman history begins to be more really known to us, Rome had become what the history describes her as growing to—a city with a constitution in which there were elements of freedom and equality imperfectly

developed, a city with a small territory struggling for mastery among surrounding States, possessing facilities for commerce with the world outside of Italy of which she was beginning to avail herself, commanding both sides of the Tiber, and having already secured the control of the coast from Ostia to Circeii. She is beginning to feel her strength and the greatness of her destiny, 'mewing her mighty youth,' and even now dealing on equal terms with the great Semitic merchant city of Carthage, which had long been the chief power in the Western Mediterranean."

In the light of these observations the early Roman legends stand clothed with a new and powerful interest.—*The New York Times*.

A Corner of Cathay. Studies from Life among the Chinese. By Adèle M. Fielde, author of "Chinese Nights' Entertainments," etc., etc. With colored plates from illustrations by artists in the celebrated school of Go Leng, at Swatow, China.

We have in *A Corner of Cathay*, by Adèle M. Fielde, a series of studies from life among the Chinese which gives us a clearer idea of the idiosyncrasies of that curious people than can be found in any or all of the recognized authorities who have attempted to, or have proposed to, write about them for years past, whether from the point of view of travellers, of historians, or of missionaries. The peculiarity of their national temperament, their supreme satisfaction with themselves, and their habits of thought and modes of action, and their settled aversion from and hatred of the peoples of other lands than their own—they have intrenched themselves behind these barriers more securely than behind their Great Wall, which, easily surmounted by their Tartar conquerors, is now steadily crumbling—so securely, in fact, that those who have sought to study them have been compelled to study them from without, superficially, empirically, and with the shallow dogmatism which insufficient knowledge is apt to produce. Casually and ignorantly observed, they have been judged by the standard of European civilization, and have been derided because they fall short of, or exceeded, its requirements. Miss Fielde has not so judged them, but has judged them as they would wish to be, from within and not from without, and the result is an entertaining and veracious book. "These studies were made during a residence of fifteen years in China," she tells us in her preface, "chiefly at Swatow, in the northwestern corner, with frequent sojourns in villages which no other foreigner had ever visited, and with exten-

sive travel in other parts of the empire. Acquaintance with the local dialect and with many native women enabled the writer to gain information directly from all classes and from both sexes; and whatever is here related has been amply verified by personal observation. The subjects treated have been discussed with many natives, and only such ideas are set forth as were generally agreed upon as true, at least for the eastern department of Kwangtung." Though many things which Miss Fielde portrays are local to this department, it is more than probable that they are typical of the whole empire, the homogeneity in the Chinese and their general conformity to type is so singular and so remarkable. What their racial motto may be, if they have one, we have never heard, but one which was long current here, and which we are rapidly discarding, is at their service, if they care to have it—"E Pluribus Unum." Miss Fielde covers a great deal of ground in the sixteen studies which compose her volume, and most of it is of the kind with which the majority of writers on the Central Flowery Kingdom are unfamiliar, the domestic, intimate life of the Chinese people. The titles of some of these papers may suggest the direction of her studies and her knowledge, which are chiefly, though not entirely, confined to the national aspects of Chinese life, which, as a whole, is rustic and not urban: "Farm Life in China," "Economy, Household and Personal," "Marriage Laws and Customs," "Mortuary Customs," "Babies and their Grandmothers," "Schools and Schooling," "Suits in Law," "Sundry Superstitions," "Chinese Piety, Filial, Fraternal, and Friendly," and three rather superficial papers on "The Chinese Theory of Evolution," "Confucius and His Teachings," and "The Tanists and their Magic Arts. The general impression that we derive from Miss Fielde's book is that the Chinese are a peculiar people, more peculiar, on the whole, than any other people who have yet submitted to the influences of what we understand by the word civilization, so thoroughly and singularly peculiar, indeed, that it is doubtful at times whether their pseudo civilization is not a late form of arrested barbarism, a Janus condition of mind and manners, which, looking backward to the past and forward to the future, has halted between both, preferring neither, and so has remained stationary. They stand to-day where they stood thousands of years ago; other peoples have come and gone, old empires have given place to new ones, which, growing old in turn, have given place to newer ones; but China and the Chinese have been, and still are, immovable. Like the

Bourbons, whom they long antedated, and will long outlast, "they have learned nothing and forgotten nothing." There is a childhood in the history of man, through which all races pass, or in which they perish—all races except the Chinese, who, neither perishing nor passing, are still children, stunted in their adolescence, contented with their immaturity, wilful in the neglect of their unused powers, or satisfied with their incapacity. How primitive they are in their methods of agriculture we learn from Miss Fielde's paper on their farm life; how frugal, we learn from her paper on their economics; and how ingeniously ignorant, from her paper on their schools. Living with difficulty, they are so numerous, they are laborious, and careful in their expenditures. They are peaceful, because they are not ambitious, and mild-tempered, because they are not wont to fire their blood with hot and rebellious liquors. Their virtues are of the sort that is common among those whose lives are necessarily passed in the family circle: they are domestic, not public, patriarchal, not patriotic. That which differentiates them most from other races is the extraordinary reverence which they pay to the memory and the names of their ancestors, and their no less extraordinary reverence for antiquity, their feeling for the dead far surpassing their feeling for the living. They are practical, not imaginative, their literature, such as it is, consisting of dull moral treatises, some untrustworthy histories, many novels, but no epics, no dramas of value, and at best a few folk-songs, which are rather humorous than poetical. To know them more fully, and as they are, one should read this *Corner of Cathay*. —RICHARD HENRY STODDARD in *The Mail and Express*.

Hegel's Philosophy of Mind. With Five Introductory Essays. By William Wallace, LL.D.

Prof. Wallace is a distinguished member of the small company of English Hegelians, and certainly deserves well of all students of philosophy in this country, of whatever creed, for the pains and perseverance which he has shown in maintaining and endeavoring to expound his master's principles. To write intelligibly about Hegel is not given to every philosopher; to write easily and lucidly about him is given, or at least has been given, to none. For any serious attempt to unravel and illustrate a system so involved and abstruse as Hegel's can hardly, from the very nature of its matter, be attractive literature; and only, perhaps, in the hands of a really great writer could that system be made so plain as to be well within the

grasp of the ordinary student. Of those who have made the attempt Dr. Edward Caird has achieved something in the right direction in his popular sketch of Hegel in the *Philosophical Classics for English Readers*, which is admirable as far as it goes. In spite of certain obvious defects, Dr. Hutchinson Stirling's more ambitious work, including an effort to render a part of the *Logic*, possesses many virtues. But Prof. Wallace has, in one way at least, done more than either of these writers. He has systematically combined translation with exposition—a method of which it must be said that it has the immense advantage of keeping the author as well as the reader in direct touch with the difficulties to be surmounted. His version of the sketch of logic which forms the first part of the *Encyclopædia of the Philosophical Sciences*, with its valuable prolegomena, established Prof. Wallace's reputation as a profound student of Hegel. It is twenty years, however, since that work was published; but the translator has done good service in the Hegelian cause in the meantime, more especially in his lectures at Oxford. The volume which he now produces is, to the extent of one half, a version of the third and last part of the *Encyclopædia*. The remaining half consists of a series of essays in elucidation of the text, partly of the nature of a summary, and partly of explanation or amplification of what is difficult and obscure. The text is, as Prof. Wallace candidly confesses, "a hard nut to crack," and so long as the endeavor is maintained to give a precise rendering for every word and sentence, it must always remain so. No translator of Hegel or any other German philosopher would go far astray if he were to follow the method adopted by Prof. Jowett in his version of Plato; that is to say, if he were to set his critics at defiance by a rendering which should be faithful to the spirit and meaning rather than to the letter of the original, by being above all things *free*. If a translation is to be good literature, some amount of recasting is inevitable; and whatever is to be said for the style and character of other of Hegel's works, his *Phenomenologie* for instance, the work from which the present volume is drawn undoubtedly requires an application of this process in order to make reading that is even tolerable. Professed Hegelians will, of course, study the work in the original; but it is the business of a translator to supply the needs of those whose enthusiasm falls short of such a task; and if, while keeping faithful to the matter of the original, he can contrive to improve its form, it will be so much the better for his readers. . . .

The introductory essays are very learned and interesting; but above all things they

serve to show that Hegel still requires a vast amount of patient interpretation. In the second, on the "Aims and Methods of Psychology," there is a brief but suggestive account of the points of contact and opposition between Hegel and Herbart, where Prof. Wallace, in discussing Herbart's use of mathematics, takes the opportunity of insisting that he did not, like certain modern exponents of neurological psychology, propose to apply a mathematical measurement to psychic facts. Nor can the criticism of methods so purely mechanical, which is contained in the last section of this essay, be pronounced out of place. The dangers which beset us in that direction arise, as Prof. Wallace reminds us, chiefly from a disposition to wander at will over branches of knowledge which, though they furnish material to the psychologist, do not, strictly speaking, form his domain:

"Though it is true that the proper study of mankind is man, it is hardly possible to say what might not be brought under this head. . . . The psychologist . . . can wander into ethics, æsthetic, and logic, into epistemology and metaphysics. And it cannot be said with any conviction that he is actually trespassing, so long as the ground remains so ill-fenced and vaguely enclosed. A desultory collection of observations on traits of character, anecdotes of mental events, mixed up with hypothetical descriptions of how a normal human being may be supposed to develop his so-called faculties, and including some dictionary-like verbal distinctions, may make a not uninteresting and possibly bulky work entitled Psychology. It is partly a desire of keeping up to date which is responsible for the copious extracts or abstracts from treatises on the anatomy and functions of the nerve system, which, accompanied perhaps by a diagram of the brain, often form the opening chapter of a work on psychology. . . . There is a blunder in singling out the brain alone, and especially the organs of sense and voluntary motion—except for the reason that this province of psycho-physics alone has been fairly mapped out. The preponderant half of the soul's life is linked to other parts of the physical system. Emotion and volition, and the general tone of the train of ideas, if they are to be connected with their expression and physical accompaniment (or aspect), would require a sketch of the heart and lungs, as well as the digestive organs. Nor these alone."

Exposition of Hegel and criticism of modern theories are, in like manner, happily combined in all these essays; and in the fourth, more especially, Prof. Wallace proves that he, too, is affected with the desire of "keeping up to date"; for he

shows how Hegel's doctrines may be made to throw light on some of the vexed questions of psychological research and hypnotism. —*The Athenæum*.

Songs from Vagabondia. By Richard Hovey and Bliss Carman.

It is more than likely that Messrs. Richard Hovey and Bliss Carman have sent out this little book with well-judged confidence in the taste of their readers. *Vagabondia*, that is to say the poet's *Vagabondia*, has many aspects which appeal occasionally even to the most incorrigible of Philistines, even to him who has left Bohemia farthest behind him, if indeed he ever entered its borders at all. "Life's duty of duties, honest sincerity," the comrade heart which can share hardship with a brother and laugh over it, the joy of song and the delights of wandering—all these may stir the blood even of "those highly respectable buyers and sellers," who awaken here the poets' scorn and can seldom sing as do these:

We go or we stay
At our own sweet will.

There is not a glimmer of ideal purpose, not a shadow cast by any feeling of responsibility, in the whole book; but there is the rich, absorbing delight in life for its own sake, the feeling of close kinship with nature, and, stronger than almost anything else, the constant sense of companionship to sweeten life. There are a few poems here that charm and satisfy, many that interest and demand re-reading. Among the first of these we count the spring song, which begins:

Make me over, Mother April,
When the sap begins to stir,

and from which one would like to quote were it not that each stanza belongs in the whole poem. In its verse the longing for life, the ache for another taste of the joys of being, beats and quivers; no curiosities of rhyming or eccentricities of fancy can spoil this. "Down the World with Marna" is another poem where the swing of the movement and the freedom of the thought take one captive. "The Joys of the Road" reminds one in spirit and form of some of the *Wander-lieder*. The first poem of all is the maddest, not the merriest, though indeed none of them can really be called that. This chases the joy of wine, song, and love through the night:

When Richard or Bliss come,
Or Tom with a flagon,
Or Karl with a jag on;

but the joy seems to keep just ahead, and one cannot but imagine it finally vanishing in a headache next morning. Joy once overtaken leaves no room for railing at "custom, frugality, use, and morality,"

nor would there have been time for the explanation:

I tell you that we,
While you are smirking
And lying and shirking—
We are in verity
Free.

It is poor criticism that lingers long over singular rhymes, especially in a short notice, but such curiosities as "decenter" and "please inter," "Gounod's," "Blue-nose" and "who knows," "tree-toad" and "three-toed," "abroad" and "maraud," deserve simple mention. The faces of the poets and of the designer, Tom B. Meteyard, outlined on the cover, are interesting.

As a fair example of these poems one would gladly quote "The Mendicants," but since that is too long, let it be one of the shortest, called "A Waif:"

Do you know what it is to be a vagrant born?
A waif is only a waif. And so
For another idle hour I sit,
In large content, while the fire burns low.

I gossip here to my crony heart
Of the day just over, and count it one
Of the royal elemental days,
Though its dreams were few and its deeds were none.

Outside the winter, inside the warmth
And a sweet oblivion of turmoil. Why?
All for a gentle girlish hand
With its warm and lingering good-by.

—*The Literary World.*

Life in Ancient Egypt. Described by Adolf Erman. Translated by H. M. Tirard.

The want of a popular work in English on the manners and customs of ancient Egypt has induced Miss Tirard to translate Herr Erman's *Aegypten*, under the title of *Life in Ancient Egypt*. A better or fuller work on the subject could hardly be desired. It covers the whole range of Egyptology, and the author has shown a singular skill in gathering together all that is likely to interest the general reader. He has not wearied him by long discourses on that hopelessly intricate subject, the religion of the early Egyptians, nor has he shown unnecessary learning in accumulating dry facts with regard to kings and dynasties. In dealing with the subject of religion he frankly admits that if it were possible to describe their life without dealing with it at all he would gladly do so, because, in spite of the enormous amount of material bearing upon the subject that we possess, it is as yet impossible to give a satisfactory account of their faith. He has, therefore, not wasted much time in dealing with the attributes of the numerous uninteresting figures who peopled the Egyptian Olympus, and perhaps in his

cursory account he has shown a truer sense of proportion than many other writers. Herr Erman's book is in no sense a technical study of Egyptology; it is not even an elementary text-book like Maspero's admirable volume. He has made it his object to show his readers how the Egyptians lived rather than to trace the development of their art and architecture. In fact, the scope of the book is very much the same as that of Wilkinson's famous work; and though in point of illustrations it falls short of that work, it cannot fail to occupy in part, if not entirely, the place of Wilkinson's book, which by this time, owing to the progress that has been made in most branches of Egyptology, has in some respects become obsolete. Herr Erman's book is hardly on so large a scale, but it contains all that any one who is not a professed student is likely to desire to know. He gives a graphic description of the land of Egypt as it is at present, and notes the changes in its character which have probably taken place in historical times. From this he passes to a brief sketch of the history of the country, the details of which are filled in by chapters on the political conditions under the old and new Empires. An interesting sketch is given of Egyptian family life, with its curious compromise between polygamy and monogamy. The house and its furnishings, the dress of men and women, and their amusements, are fully described. Learning, literature, the plastic arts, agriculture, and traffic and trade are dealt with at considerable length. Taking Herr Erman's book as a whole, it certainly gives a fuller description of Egyptian life than any other work with the exception of Wilkinson, and being fully illustrated, it forms a most fascinating book.—*The Scotsman.*

The History of the English Language. By Oliver Farrar Emerson, A.M., Ph.D., Assistant Professor of Rhetoric and Philology in Cornell University.

[This] is a work that, as a treatise for the instruction of the individual student as well as for class-room use, is to be warmly commended. Professor Emerson does not fall into the conventional lines in his treatment of the science of philology. He shows on every page of this admirably arranged volume the fruits of original thought, profound erudition, and philosophical grasp of a subject which has been too often obscured by injudicious counsel. The work is particularly important because the author emphasizes throughout the development of the native element in English. He concedes the significance of foreign influences, but he does not hesi-

tate to maintain the integrity of English as essentially a Teutonic tongue, and he therefore treats with special fulness the Middle English period to demonstrate the true relation of the conquest by the Normans to the language of the conquered people. Drawing freely from Freeman and Stubbs for historical data bearing on this point, he re-examines the facts in the light of linguistics, and so in many instances confirms or modifies conclusions reached on general grounds. Professor Emerson also gives considerable space to the topic of phonology, which he believes must before long become a fundamental adjunct to linguistic study. He begins with two chapters on the relationship of English to other languages, considers next the standard language and the dialects, gives four chapters to the analysis of vocabulary; devotes six chapters to etymology,—in which he is particularly interesting in dealing with the history of English vowel sounds and the English accent,—and in conclusion he has seven chapters on the history of English inflections. The book, which is based on lectures delivered in the Cornell course, is provided with an excellent and practically exhaustive index. It cannot fail to receive the enthusiastic approval of progressive instructors.—*The Beacon*.

Catherine De Medici. Translated from Honoré De Balzac, by Katharine Prescott Wormley.

This translation of one of Balzac's novels by Katharine Prescott Wormley is made with the same felicity that characterizes her work in transferring other volumes by the same author to English expression. All readers of Balzac—and they are fast increasing in number among us—will eagerly welcome this translation of one of the great Frenchman's strongest delineations by the same hand that has given us his *Village Rector* and *Memoirs of Two Young Married Women*. In the opinion of Henry James, the spontaneity of Balzac is the more delightful while his reflectiveness is the more extraordinary. In him description and analysis are in a state of fusion, search and use are almost one. Catherine is restored by this master of fiction to the place she occupied as a ruler. She was regal by nature; glorious for the very reproaches that were rained on her; a born conqueror by the gift of a supreme craft. The figure of Catherine stands forth before the reader of Balzac like that of a great king in the history of the sixteenth century. She is described by Sainte-Beuve as being forced to combat heresy which sought to annihilate the monarchy, without friends, aware of

treachery among the leaders of the Catholic party, foreseeing a republic in the Calvinist party, and compelled by these considerations to employ the most dangerous but the surest weapon of public policy, which is craft. She resolved to trick and thus defeat in succession the Guises, who were bent on the ruin of the House of Valois; the Bourbons, who sought the crown; and the Reformers, or radicals of those days, who dreamed of an impossible republic. Consequently, so long as she lived, the Valois kept the throne of France. When she died, the great historian of the time—De Thou—exclaimed: "It is not a woman, it is monarchy itself, that has died." The career of such a character is more than worthy of the apotheosis which the genius of Balzac herein offers to her name and fame.—*The Boston Courier*.

Chronological Outlines of American Literature. By Selden L. Whitcomb. With a preface by Brander Matthews.

[This] is a companion volume to Mr. Frederick Ryland's similar treatment of English literature on the other side of the Atlantic. To the usefulness of that work, published in 1890, we can testify from much experience, and it is with great satisfaction that we place Mr. Whitcomb's compilation by the side of the other upon the shelf. The same general plan is followed: the parallel columns being headed as in Mr. Ryland's book, excepting that we have here a new column of "British Literature" (which was of course necessary), and that the annotations are given by Mr. Whitcomb at the foot of the page. It goes without saying, also, that the treatment is much fuller in the present case, which none will esteem a fault, although the wish may emerge that Mr. Ryland's book might be extended to relatively comparable dimensions. The column headed "Foreign Literature" is also much elaborated, and the historical column strengthened. We may add that—a most important feature, although not a new one—the beginnings of the most important American periodicals are chronicled under their respective dates. The first entry is John Smith's "True Relation" (1608); the last is "The Standard Dictionary" (1894). The entries up to 1640 ("The Bay Psalm Book") are, of course, of books printed in England. The following list of the veterans among our living writers has been gleaned from the index of "Authors and Their Works," and is not without interest. The venerable Judge Gayarré (1805) heads the list. Then comes Mr. Robert C. Winthrop (1809), Mrs. Stowe (1812), Mr. Parke Godwin (1816), Mr. William E.

Channing (1818), Mrs. Julia Ward Howe and Mr. W. W. Story (1819), Dr. E. E. Hale and Mr. D. G. Mitchell (1822), Colonel T. W. Higginson (1823), Mr. C. G. Leland (1824), Mr. R. H. Stoddard, Mr.

Henry C. Lea, and Professor F. J. Child (1825). These fourteen survive from the first quarter of our century. *Per contra*, Mr. Theodore Roosevelt (1858) is the latest comer in the ranks.—*The Dial*.

Books of the Month.

ALDRICH.—*The Story of a Bad Boy*. By Thomas Bailey Aldrich. With numerous illustrations by A. B. Frost. *Holiday Edition*. (Houghton, Mifflin & Co.) Crown octavo. Cloth. \$2.00.

ALLEN and SACHTLEBEN.—*Across Asia on a Bicycle*. By Thomas G. Allen, Jr., and William L. Sachtleben. Illustrated with photographs taken by the authors. (The Century Co.) 12mo. Cloth. pp. 300. \$1.50.

ATKINSON.—*Memorials of Old Whitby; or, Historical Gleanings from Ancient Whitby Records*. By Rev. J. C. Atkinson, D.C.L., Canon of York and Incumbent of Danby-in-Cleveland; editor of "The Whitby Chartulary," etc., and author of "Forty Years in a Moorland Parish," etc. (Macmillan & Co.) 8vo. Cloth. pp. 332. \$2.50.

BALZAC.—*Catherine De' Medici*. By H. de Balzac. Translated by Katharine Prescott Wormeley. (Roberts Bros.) 12mo. Half Russia. pp. 420. \$1.50.

BANKS.—*The Honeycombs of Life*. A Volume of Sermons and Addresses. By Rev. Louis Albert Banks, D.D. (Lee & Shepard.) 12mo. Cloth. pp. 397. \$2.00.

BARNETT.—*The Making of the Body*. A Children's Book on Anatomy and Physiology for School and Home Use. By Mrs. S. A. Barnett, author of "Practicable Socialism," etc. (Longmans, Green & Co.) Crown 8vo. Cloth. pp. 203. \$1.25.

BASS.—*Animal Life*. By Florence Bass. *Nature Stories for Young Readers*. (D. C. Heath & Co.) Illustrated. Large type. 12mo. Boards. pp. 172. 35 cents.

BAX.—*Ge man Society at the Close of the Middle Ages*. By E. Belfort Bax, author of "The Story of the French Revolution," "The Religion of Socialism," "Handbook of the History of Philosophy," etc., etc. (Macmillan & Co.) 8vo. Cloth. pp. 276. \$1.75.

BISHOP.—*Among the Tibetans*. By Isabella Bird Bishop, F.R.G.S. With illustrations by Edward Whymper. (Fleming H. Revell Co.) 12mo. Cloth. pp. 159. \$1.00.

BISHOP.—*Writing to Rosina*. By William Henry Bishop, author of "The House of a Merchant Prince." (The Century Co.) Illustrated. 32mo. Sheep. pp. 117. \$1.00.

BOLLES.—*From Blomidon to Smoky, and Other Papers*. By Frank Bolles, author of "Land of the Lingering Snow," etc. (Houghton, Mifflin & Co.) 16mo. Cloth. \$1.25.

BROOKS.—*The Story of the Government*. By Elbridge S. Brooks. Illustrated with over 200 engravings. Issued under the auspices of the National Society of the Sons of the American Revolution, with introduction by General Horace Porter. (The Century Co.) Buckram. pp. 250. \$1.50.

CAINE.—*The Deemster*. A Romance of the Isle of Man. By Hall Caine, author of "The Manxman." New edition. (D. Appleton & Co.) 12mo. Cloth. pp. 310. \$1.50.

CARUS.—*The Gospel of Buddha according to Old Records*. Told by Paul Carus. With table of references and parallels, glossary, and index. (The Open Court Publishing Company.) 12mo. \$1.50.

CAYLEY.—*The Collected Mathematical Papers of Arthur Cayley, Sc D., F.R.S.*, Sadlerian Professor of Pure Mathematics in the University of Cambridge. Vol. VII. (Macmillan & Co.) 4to. Half vellum. pp. 610. \$5.50, net.

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